

Ch. 12 – daily "Non-Duality & Science" blogs

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TOE vol 2 *prajnanam brahma*
Consciousness is the Absolute

ayam atma brahma
This Self is the Absolute

tat tvam asi
That Thou Art

aham brahm asmi
I am the Absolute Reality

J Stiga



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Reality 36

Mind (continued)

TOE vol 2 *prajnanam brahma*
Consciousness is the Absolute

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Self-Knowledge is not merely a "blank mind" in which thought activity is temporarily stilled. For Self-Realization one should know the Self's freedom from thought & the true nature of the Mind. Inquiring, "For whom is this thought ?" & "For whom is this Mind ?", One should seek the knowledge of the Self, beyond all mental *modes* & States of Mind [*Waking, Dream, & Deep Dreamless Sleep*].

Inquiring "Who am I ?", one should know that true Existence, interior to any thought, more formless than any thought, transcendent of all thought, & ever free from all thought.

Checklist points demonstrating that the Self never connects with, never really relates to the Mind.

Comparing & contrasting the Self & the Mind (a partial Checklist):

(1) Change

- a) The Self is changeless.
- b) Thought is changeful.

(2) Qualities

- a) The Self is singular, state-less, & mode-less.
- b) Thought is multiple, appearing ultimately as thoughts, modes, and states.

(3) Homogeneous

- a) The Self is homogeneous.
- b) Thought has *many* aspects.

(4) Continuity

- a) The Self is continuous Existence-Consciousness.
- b) Thought is sporadic & each thought is momentary.

(5) Disappearance

- a) The Self does not rise and has no disappearance.
- b) The rise and fall of thought can be observed by anyone who meditates with depth.

(6) Objectivity

- a) The Self is the *Knower*, the silent non-objective Witness of all thought. The Self is Consciousness, which is the *Knower*, the so-called "*Knower of the field*".
- b) The Mind is the so-called "field" [from the *Bhagavad-Gita*].

(7) "I"

- a) The Self, the True "I" knows thought.
- b) Thought does not know the "I".

How then can thought pertain to the Self ? How then can thought define the Self ? The Mind cannot be equated with the Self.



Reality 37

Mind (continued)

Comparing & contrasting the Self & the Mind (a continued partial Checklist):

Thought can never conceive of the Self. The Self is never an object of thought. Thought always has an objective element in it. The Self is ever non-objective. There is no such thing as a non-objective thought, at since thought itself is always known & it is always the thought of something, be it gross or subtle. The Self is never an object & can never be the known. The Self is always Consciousness itself. Therefore the Self is ever of the nature that is transcendent of thought. The Self is not known itself is not known by thought, which means it is ever undefined by thought, & cannot be bound by thought, no matter what the thought is.

What is called the "Mind" is only the combination of thought & Consciousness. That combination is an Illusion. It is the Illusion of combining the ever Formless Self with the form of thought.

Consciousness is the Self & cannot truly be combined with thought, since the Self is Formless & will not change its Nature. The Self is Infinite, & will not be added to, & the Self is Real Existence that cannot be combined with false appearances any more than a *rope* can be combined with the imagined *snake*, or the sand with the *water* of a Mirage.

What is casually termed "Mind" is only a collection, or movement, of thought. The Mind does not exist as such, & the Mind is not an independent entity. If thought is absent, there can not be said to be a Mind present. Thought itself is inert. When knowing Consciousness is confounded with thought, there arises the notion of a separate knowing entity called the "Mind". Consciousness is the knowing aspect & is not a thought. No thought is Consciousness itself. Consciousness is the Self, & thus the Self is free from thought & free of the Mind.

The Mind cannot be equated with the Self.



Reality 38

Mind (continued)

All that appears is only thought, the world, the body, senses, subtle experience, and of course thinking itself. All are known in thought only. Thought itself is experienced as if all these things. All are only thought. Thoughts join only to other thoughts and affect only other thoughts, if they can even contact other thoughts at all. When one thought has passed it does not exist anywhere, so how can the next thought contact it. The 2 thoughts in question occur momentarily, but at different times.

Thought appears as ideas, & thought itself appears as the things that concern those ideas. Thought cannot join with the Self & cannot affect the Self. Therefore, thought cannot bind one. Thoughts affect only thoughts, if even those at all.

The preceding thoughts generally determine the succeeding thoughts. The apparent interaction of things upon thought and thoughts upon things is entirely itself a play of thought which is merely thoughts affecting other thoughts the same can be said for the interaction of one thought upon an another thought momentarily existing at a different time.

Thought itself projects itself into itself. There is no quote in or quote out, because such are only mere notions. It is just like the appearance of a Dream thinker in a Dream. There appear to be his perceptions of the objects & his interior thoughts, be they conceptions, associations, emotions, memories, etc. The whole of the Dream, "inner" & "outer", is actually just composed of thought appearing in various ways. As there are truly no internal & external aspects in a Dream, though in the Dream such appear, so it is with thought now in the Waking state in which all these words are being considered.

Even the largest thought occupies no Space, and the longest one endures for no time. Therefore, all that is conceived is *Maya*, just as one thinks, envisions, dreams, & such with no respect to physical things, such as one thinking of a large *mountain* or *dreaming* of being in another place, without one's head "enlarging" or one's Body traveling to those places, or those things being altered in any way in actuality.

The Mind cannot be equated with the Self.



Reality 39

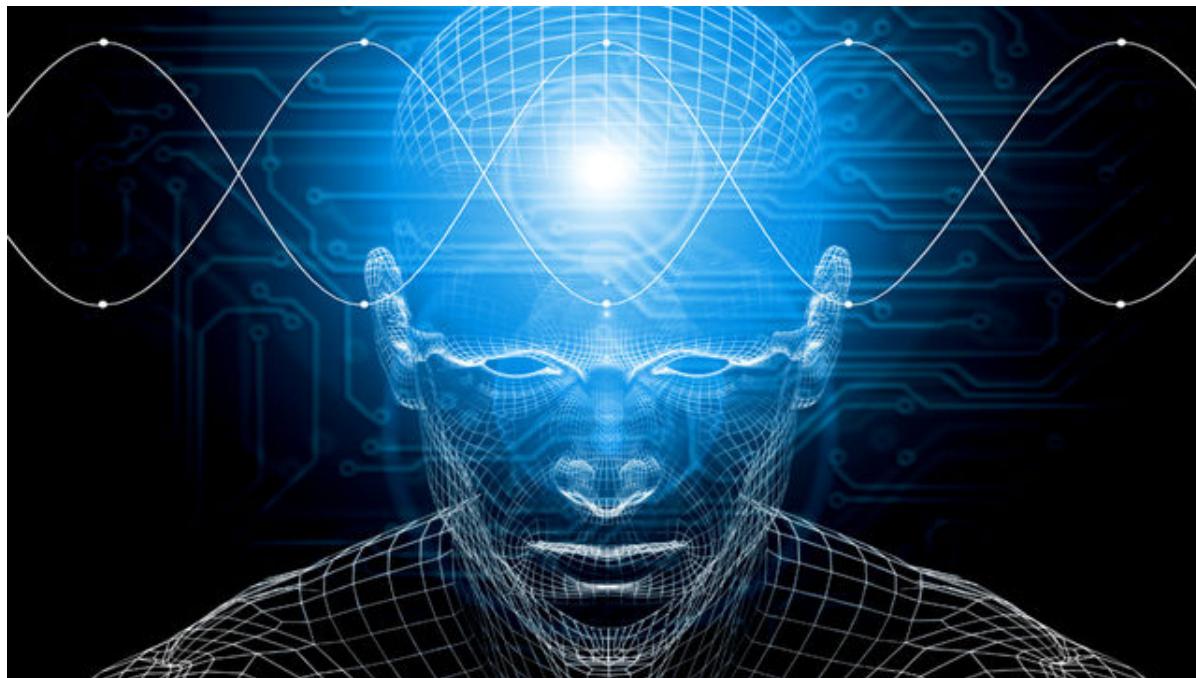
Mind (continued)

All is thought, inclusive of the large & the small, now & then, this & that, you & he, he & she, here & there, Past, Present, & Future, all things, all actions, all occurrences, Life-&-Death, & all that is considered the Universe – Individual – God. The Self transcends all this because it is free from thought.

Thoughts move in modes. Innumerable thoughts & modes are contained in 3 States of Mind [*Waking, Dream, Deep Dreamless Sleep*]. In the first 2 [*Waking, Dream*], thought projects itself into itself, & the content of thought changes according to those States. The Waking State is equal to the Dream State. In both, the same Multiplicity manifests. In both, Subject & Object appear. The same kinds of mental function appear in both States. In both, the same tendency to identify as a particular character with a particular body exists. Cause & Effect are present in both States. Both are characterized by the non-perception of Reality & a mis-perception of Reality, which are equivalent to not seeing a *rope* & imagining it to be a *snake*.

These 2 states, Waking & Dreaming, are mutually contradictory. Everything experienced in a given State changes within the State itself or changes with the changing of the State to another State. Only Existence-Consciousness remains the same, unaffected by the changes in such experiences such as a change of State. So what is present in the Waking State may be absent in the Dream State, & what is present in a Dream is absent in Waking. What appears within the State is that State of Mind itself. The Dreaming State of Mind itself appears as all that is experienced in the Dream. So too is it with the Waking State experiences. The State of Mind itself comprises all that appears within that State.

The Mind cannot be equated with the Self.



Reality 40

Mind (continued)

In the State of Deep Dreamless Sleep there is an absence of Waking & Dreaming thoughts & the content there is therefore no World, no Body, no Senses, no ideas, no memories, & no "person" existing in the Deep Dreamless Sleep State.

Yet Existence-Consciousness still exists, & that Existence-Consciousness is the Self. The Self exists even in the absence of thoughts in Deep Dreamless Sleep, & is unaffected by the absence of all else is when all else appears in the other 2 States.

Deep Dreamless Sleep is characterized by the presence of the Cause of the absence of the Effect. Therefore, it may be said that the un-manifests seeds of, or potential for Ignorance is present but not the effects of such Ignorance. In Deep Dreamless Sleep there is only the non-- Perception of Reality while the projection, or hallucination of multiplicity & form is not there in Deep Dreamless Sleep. The Self, Existence-Consciousness, is free from both Cause & Effect. In Self-Knowledge neither the Veiling of Reality nor the Illusion of Multiplicity, neither the non-perception of real Existence nor the misperception of Existence is present. The Self is Itself & knows Itself as it is.

Existence-Consciousness comes from Deep Dreamless Sleep. From Deep Dreamless Sleep comes Dream, from Dream comes Waking. Each succeeding State occurs in the preceding one, (*as an Shankara's Coin Analogy*). All occurs within Existence-Consciousness, & that is what one truly is. So it is better to say that the States, & the Worlds in the States, appear or *in oneself* rather than that one is *in* those States.

Being beyond the States, the Self is called "the 4th" (*Turiya*), yet it is only One & it is the in its own State forever. The 3 states are seen as 3 only so long as Consciousness is not known as it is. As Dream is to Deep Dreamless Sleep, emerging from within it, "forming it" yet not really so, for ot is within the Formless, so too the Waking State is to Dream, a "the 4th" (*Turiya*) which is actually Pure Consciousness (*Turiyatita – beyond the 4th*).

Turiya, or the Transcendent State, is just Pure Consciousness, which being beyond the 3 States, is beyond the notion of a "4th State". So it is also called *Turiyatita* which is actually Pure Consciousness (*beyond the 4th*). It remains is the One Existence which is *in*, & which itself *is*, its Natural, Innate State – ever.

The Mind cannot be equated with the Self.



Reality 41

Mind (continued)

The 3 states [*Waking, Dream, Deep Dreamless Sleep*] are not consistently present. The 3 States are passing appearances. There are no aspects or phases of homogeneous Consciousness, which is partless. As it is Existence-Consciousness, the self passes unaffected through the 3 States, unmoved by the presence or absence of thoughts in any of their permutations. Yet how can the Self being Infinite, pass through anything else ? The 3 States revolve in the Self, not the Self in them. Yet how can there be anything but the Self & that undifferentiated Self ? The Self is Infinite, detached, unaffected, the Reality devoid of mis-perception & non-perception, with no Cause & having no Effect. In final Truth, there are no 3 states, & no Mind, & the Self is neither a Cause nor an Experiencer.

Though each thought may be regarded as affecting only other thoughts, for the Self is on as ever the unaffected Silent Witness of all of them, each thought actually has nothing that connects it to another thought. All thoughts a supported by Consciousness alone.

Thought has no knowing power. A thought cannot know itself, nor can it know another thought. No thought is self-existent. Each thought depends completely on Consciousness & is never known or experienced apart from consciousness. It appears & disappears in Consciousness alone. So thought is just Consciousness, viewed as such. Thought is said to be a "mode" (*vritti*), a modification, or form of Consciousness. Consciousness itself is ever is forever Formless, unmodified, & has no modes, for it is changeless & Eternal. How can there be a Form of the Formless, or modification of the changeless ? Or how can there be a *mode* for the Birthless & Eternal ? There thought has no real Existence. Thought is like a *snake* imagined in a *rope*, or *water* of a *Mirage*.

Thought, both as particular thoughts & as thinking itself, is not an *attribute* of Consciousness. A true *attribute* would need to be with that to which it is attributed always. Consciousness is not by nature a thought, nor does it have thoughts always. Therefore, thought is not an attribute of the attributeless Consciousness.

The Mind cannot be equated with the Self.



Reality 42

Mind (continued)

Thought cannot exist without Consciousness. Consciousness exists without thought however. The self-existent is alone Real, & the *dependent* does not truly exists at all (*Dependent Origination*). Thus in reality, thought is unreal & the Self alone is Real. The unreal is not an *attribute* of Reality, the Self.

The unreal is not experienced by the Reality, which is of the nature of Existence-Consciousness-Bliss. What is not real & what is not experienced *in* or *of* the Real, does not exist. Thus, there are neither thoughts nor the 3 states. One vast Consciousness alone is.

The Mind does not bind the Self, for the Mind does not define or limit the Self, nor does the Mind divide the Self, & does not alter the Self. The Self is not bound, for the Mind has no *independent existence*. The Self is not bound, for there is nothing other than the Self, & therefore no Mind exists at all.

The Mind is nowhere but in the Self, yet in the Self there is no Mind. The Self is not in the Mind, though the self alone pervades the seeming Mind to such an extent that the distinctions of Pervader & Pervaded do not exist. Though thought exists only as the Self, the Self has never become a thought & has never given rise to a thought.

Thought is entirely unreal & does not exist at all. The Self alone *is*. The Self is *1-without-a-2nd*. The Mind exists nowhere but in the Self, yet there is truly no Mind in the Self. The True Nature of the Mind is only the Self. There is truly no Mind at all, & the Self alone is.

The Mind cannot be equated with the Self.



Reality 43 – 45

Satsang with Master Nome, disciple of Sri Ramana Maharshi

Difference, & change belong to the Senses & the Mind. The Self is undivided & without modifications. Whatever is subject to change is limited. The Self is limitless. Knowledge through the Senses & the Mind changes & ceases. Real Knowledge of the Self is ceaseless & never other than Being itself. This Knowledge is as limitless & invariable as Being itself. Just as all other thoughts are merely objective Perceptions, so is the Ego, which is not the Self & not a possession or attribute of the Self. One should discriminate what is the Body, the Senses, the Mind, or "I" notion, or the aggregate of such, & inquire, "Who am I ?".

One should give up the Identity that appears in the Waking State of Mind & also the belief of reality in the Waking State itself. Likewise, one should not identify with what is of the Dream State, in which the

Mind functions in a similar objective fashion. One must know himself as beyond that which is of Deep Sleep, which is a state of Causal Merger. The Self is the Witness of all states, is pure Consciousness, & is not an object of knowledge. It is the unknown knower. Though Consciousness cannot be known as an object, it, being formless & without duality, Consciousness can never be made distant from oneself. Therefore, the Self, of the nature of Consciousness, is always known as one's Own Nature.

Consciousness is self-effulgent & does not require any other knowledge to know itself other than that which is its Own Nature, just as a light does not need another light in order to be seen, but is seen because of its own light.

The Self is the only knower, & nothing else is so. It never *comes into* existence, for it eternally exists, & is without cause & effect. The Self & Self-Knowledge are not effects of anything. Just as the manifested & the un-manifested are 2 states superimposed upon the Self so, too, are Bondage & Liberation. As there is no day or night for the Sun itself so there is neither Knowledge nor Ignorance for the Self. Realizing the Self as having no connection with anything ever, one is himself the Truth of the Unborn, the Truth of *No-creation*, & is never born again & is never in Illusion again.

If one is immersed in *Samsara*, the repetitive cycle of Illusion, Births & Deaths, filled with Suffering, then the way to liberate himself is by Knowledge. Liberation, which is the goal of spiritual practice, is one's own if, inquiring to know the Self, he discards all notions of "me" & "mine," attains complete certitude in the Space-like nature of Reality, & abides devoid of physical & mental forms & the assumption of an Ego-entity.

If the Self would change states, such as states of Ignorance & Knowledge, of Bondage & Liberation, it would be destructible, & Liberation, itself, would be artificial or unreal. Liberation is not a change of state from one into another. It is not reasonable to imagine a separation & union in relation to the Self, for both would be transitory. The transient cannot be attributed to the Eternal, just as the unreal cannot be attributed to the Real, or the dual to the Non-Dual. As there truly can be neither union nor separation, Liberation cannot consist of the Individual entering into Brahman or Brahman coming to the Individual.

The true nature of the Self is never destroyed, is changeless, is uncaused, & cannot be obtained or lost. The new appearance or coming into being of any state would be the effect of a precedent cause &, thus, changeful, transitory, & not self-existent; such cannot be permanent Liberation. Self-Knowledge alone is Liberation. Knowing the Self to be oneself is the greatest attainment. To wrongly assume the non-Self to be the Self is ignorance. The removal of the superimposed mis-conceptions, of what the Self is alone, constitutes the path to Liberation. No other view is reasonable, as such always involves some dualism, some belief in an existent Individual experiencer & a self-existent objective thing, & the conception that the Reality becomes other than what it is & the unreal actually comes to be.

Liberation cannot be a change of condition, because such involves mutability & thus destructibility, parts or divisions, & a change in nature. Any belief that superimposition occurs on nonexistence, that Illusion can actually create itself or that there is no Absolute Self should be abandoned because the existence of Being, itself, is irrefutable, & it is not reasonable that something could come from nothing. Superimposition occurs on some real thing, & there is the one who knows this Ignorance. It is Ignorance of what, & for who is it ? If one so inquires, one finds that Being *is*, Consciousness *is*.

The supposedly knowing Mind & the Universe known are both imagined. Existence-Knowledge, which is Being-Consciousness, alone is Real. It exists without anything else. It alone is both the Knower & the known, but the forms of such are imagined. Difference, which manifests only in the Mind of the Waking & Dream States, is unreal. Non-Dual Consciousness alone exists.

The ancient Sages gave their spiritual instruction in Silence & with the Teachings revealing how "That you are (*Tat tvam asi*)."¹ Inquiry into this instruction removes all the ideas of what is not the Self from the Self, like the proverbial negation of the *Snake* from the *Rope*. This negation is never of a Reality, but of false assumptions, or superimposition. If real things were negated, Liberation would be transitory or not at all, for how would it be possible for something truly existent to go out of existence or for something to change its nature? The inquiry & negation eliminate Ignorance, Illusion, only. All that is objective, as well as the Ego, are negated by the Inquiry summed up as "*not this, not this*" revealing Being, which is Consciousness, the one Self.

The Ego is ignorantly assumed to be the Self &, thus, the knower. The conceptions of the Mind determine if one is endowed with wrong knowledge, doubtful knowledge, or true Knowledge. With misidentification, there is wrong knowledge. That is, what is regarded as Knowledge is actually Ignorance.

Thus, there is self-caused delusion about Happiness, Identity, & Reality. With spiritual practice, there is doubtful knowledge. That is, there is actual knowledge of Happiness, Identity, & Reality, but such is not steady. It is either a conviction, but without direct experience, or it is a conviction fused with experience, but not steady because of the need to destroy the remaining tendency to misidentify. True Knowledge is that state in which Knowledge is invariable & in which knowing & Being are one & the same. At all times, the same Consciousness is the only Knower, but it appears as an Ego, a dissolving Ego, or as purely Ego-less, just as a clear *crystal* appears as if endowed with different colors or as transparent according to the proximity of different colored things or the absence of them. In Truth, all such states & their content are known by the Self, have their apparent existence by the Self, which is free from them & depends on no thought whatsoever to know itself, & "all such states" do not exist apart from the Self, though the Self itself can never be other than the Knowledge, Being, itself.

Regarding the great aphorism, "*Thou art That (Tatvamasi)*" wise Sages declare that the primary meaning of *That* is the Absolute, Brahman, & the primary meaning of *Thou* is the Knower, or "I". The *essential* meaning of *That* is the true Self. The *essential* meaning of *Thou* is only pure Being, pure Consciousness. The meaning of both is thus the same, & this is what "*Art*" expresses. "*Art*" is an expression of complete Identity. "*Art*" is realized by the relinquishment of other ideas regarding *That* &, most importantly, by Self-Inquiry into *Thou*. The deeper the inquiry into *Thou*, the more *That* is known as it is, for *Thou Art That*. No repetition of the idea, "*I am That*" "*I am the Self*," or "*I am Brahman*" is intended, for such implies difference between the instructed & the instruction, between the meditator, the meditation, & the meditated upon, between the one desiring Liberation & the Liberation itself, between the *self* who would know & that *Self* to be known, & between the realizer & the realized. The Non-Dual Teaching of Identity with the Absolute Self, *Brahman*, is to be practiced by Self-Inquiry, full of clear Discrimination, that frees one of the false notion of *Doer-ship*, of being a sensing entity, of being an experiencer, of being a thinker, & such, & that Self-Inquiry discerns fully that the one Self is not the Body, Mind, or Ego, or anything connected with these. Then, one knows one's own true Self to truly be *Brahman*.

The Knowledge of the Self becomes possible only when the Ego vanishes. What remains is the Self-evident, the Self-Knowable, the eternally existing, the forever liberated that has never been bound. The Freedom & Happiness of this Realization have no cause or reason. They are self-existing, as Being itself is. Only unhappiness & Bondage seem to have reasons, which, with Self-Inquiry, are found to be merely Ignorance.

When the Knowledge that one is the Self, *Brahman*, is not veiled by the false notions that Reality is something other than the Non-Dual Self, that oneself is other than the Formless, motionless, immutable

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Self, that Happiness is other than the blissful Self, when not so veiled, the Knowledge is firm. Then, the mis-identification of the Self with the Body or any other form becomes impossible.

The direct path of Knowledge is that in which one discriminates as described here, renounces the actions of the Body & Mind, frees himself from the ideas of being a *Performer*, experiencer, thinker, etc., abides free of outer sensing & inner conceiving activities, & thus knows the Self to be *That*. The practice of the Teaching of "Thou art That" is the Self-Inquiry: "Who am I ?" When the Knowledge of the Self which is the Absolute, is not contradicted by the false notions that one lacks Bliss & has desires, that one is not Consciousness & does [is the Performer of Action], & that one is not Being but is a bound entity, without such contradictions, the Knowledge is firm.

Though the Body is not the Self, the Self is not the *Performer* of Action, & Action is unrelated to Self-Knowledge & can in no way bring about the Liberation that this Knowledge alone yields, the holy sage who thus knows will always be manifesting what is True, Good, & Beautiful [*"acting" as if in contradiction, but always rightly, if the real of appearance"*]. With Love for all beings, knowing all to be himself, endowed with equanimity & imperturbable peace, with no self-interest, he is ever engaged in the highest good, whether he appears active or still. His honesty derives from Truth itself, his Love from the indivisible Nature of Being, his Peace from the immovable Absolute, & his kindness & care from the perfect Fullness. How would it be possible for one who knows about Liberation & the Non-Dual Teaching of Identity with the divine Absolute Self to engage in conduct that would be otherwise ?

Nonetheless, it is never possible to determine the state of a realized Sage from the outer appearances of the body with which he has no identity whatsoever. The Sage has gone beyond the Illusions of Life & death, never to return to that which never really was. He [or she] is serene in & as the Absolute, & abides as the Eternal. Whatever is done, he does nothing. Whatever is said, he remains Silent. Whatever is thought, he remains unmodified. For he has known himself, & he himself is what he knows. *You Are That*. Realize the Truth of this by Self-Inquiry.

Supreme Knowledge, Consciousness, is Brahman [prajnanam brahma]. Attain Liberation by Knowledge & realize that true Knowledge is the Eternal, Supreme Consciousness itself. This Self is Brahman [ayam atma brahma]. Inquire "Who am I ?" & realize pure Being as the One-without-a-2nd [advaita]. I am Brahman. Abide in the natural state of the real Self, in the state of Identity with no other "I".

Abide as *That*, which, when known, leaves no other thing to be known. Abide as *That*, the Happiness of which leaves nothing else to be desired. Abide as *That*, which, when realized, leaves no other Reality but itself. Abide as that which is the Self which alone exists Eternally, for it is *That* which alone is.



Reality 46

The desire for Happiness comes from deep within. It is an intuition that Bliss is one's natural state. Bliss includes Pease with no disturbance, Freedom with no Bondage, & Perfection, with nothing incomplete. The *Source* of desire does derive from external phenomena of any kind. That *Source* of desire does not derive from objects, circumstances, other beings, & such. There is, therefore, nothing external that is *alluring*. Desire, itself, is not a bodily sensation. Desire does not consist of particular thoughts, though particular thoughts constituting *images* in the Mind may appear & be those by which the desire manifests (*image of delicious food, sex object, etc*). The desire itself is simply the urge from within to be in the natural state of limitless Bliss.

The intensity of desire is continually surging forth. That surging cannot be subdued, & the attempt to do so would merely be an unsuccessful attempt to *indirectly* fulfill the desire (*by squashing it*). Desire cannot be fulfilled by Self-Realization, which is Abidance as Bliss itself. Bliss is of the very nature of the Self, & the Self is truly without any desire.

- (1) When the Self is not known &,
- (2) by delusion, the first Suffering becomes possible, & when,

- (3) with the appearance of the false Individual “I”,
- (4) the Natural State seems lost, then
- (5) that very Bliss of the Self manifests as the intuition of one’s natural, true state, &
- (6) this appears as the desire for Happiness.

The experience of Happiness should be comprehended in Wisdom so that one does not superimpose what is not actually the experience of Happiness upon actual Happiness. The joy felt anywhere, ever, is the shining of the Self. Yet, in Ignorance, such is accompanied by superimposition of inert, unreal Forms (*particular, objective, circumstances*) upon the experience of actual Happiness. When the experience of Happiness is accompanied by the Delusion of superimposition of Forms (*particular, objective, circumstances*), the experience of Happiness appears as if momentary, limited, & dependent. When the experience of Happiness is without such Delusion, the Self itself shines as vast, unlimited Bliss, which is self-existent.

Happiness is always a *subjective* experience in which the Ego diminishes along with its attendant notions. Thus, because it destroys the Ego & those notions by the revelation of their unreality, leaving the ultimate *Subject* unconcealed, Inquiry to know the Self yields the most *profound* Happiness. To set the experience of Happiness free of limitation, the Experiencer must be free of limitation, that is, free of mis-identification with Form. Then one abides in infinite, unending, intense Bliss, which is so intense that even the memory of Suffering & sorrow is erased.

All the superimposed Forms (*particular, objective, circumstances*) are of a Sensory or Mental character. The experience of Happiness is not a Sensation, like seeing, hearing, etc. It is not a thought or a collection thoughts. It is of a formless nature, shining at the same depth from which the desire springs, at the very *Source* of Happiness itself.

The *Source* of the desire & the *Source* of Happiness are one & the same. That *Source* is within. Unrealized, the *Source* manifests as the desire (*misdirected toward objects or for truer Happiness*). Realized, it shines as Bliss itself. Realization means Knowledge. Knowledge is direct experience of the Self. Such is Abidance at & as the very *Source* of Happiness. The Self is the *Source* of Happiness. Nothing else is the *Source*.

The Self is Bliss. The experience of Bliss is determined by Knowledge. No other factors are involved (*such as possession or acquisition of anything*). Seeing this fact is that Dawn of Knowledge. To conceive otherwise is Delusion. Objects, circumstances, & events, Sensations & Time are not factors determining the *desire*, the *Source*, & the *experience* of Happiness. The Self which is alone the *Source*, is always present. Self-Knowledge is the sole factor determining Bliss.

Therefore, the search for Happiness is actually a search for the Self. The Self is the *Source* of Happiness; the Self is the *place* in which Happiness occurs; the Self is the nature of the experience of Happiness. The Self is always present. Self-Knowledge is the revelation of the Self, not its creation. The Knowledge of the Self is the blissful Knowledge of Reality. Bliss is Being, which is ever-existent, since Existence itself can never cease to exist. Bliss is therefore always present, & all that is required for permanent, *profound* Happiness is to know the nature of Existence.



Reality 47

Observing Life & Death, those who desire to be free of Death should seek the immortality of the Self, using that same desire be free of Death to find Liberation. Find clarity regarding the desire to endure, & thus turn this innate desire into the desire for Self-Realization. This Realization alone can fulfill that innate desire. Those who perceive mortality, feel the urge to find something that does not die. They recognize that everything in the World is perishable. Therefore what they seek must be found within in a way that transcends what is physical. They see that it is futile to be attached to that which is only going to pass away sooner or later, so seek spirituality for immortality. This immortality is to be found in the Self. Abidance as the Self is Knowledge of the Self. An Inquiry into the knowledge of Immortality reveals that Bliss & Immortality are the same & that both are realizable by Knowledge.

As a result of comprehending the Non-Dual Teaching, one is liberated from the illusory connection to the Body & what is mortal. The fusion of the desire for Happiness & the desire to exist results in one being endowed with a singular focus upon Self-Realization. This enables one to practice the Inquiry to know the Self with the power of undistracted meditation.

Fullness & Perfection, the unceasing Bliss, reside in That which neither rises nor sets, which neither begins nor ceases. The experience of Happiness is connected with the desire for Eternity. No one desires a Happiness that will cease. Rather, the desire is for Happiness that will not cease & is forever. The desire for Immortality is as strong as the desire for Happiness. The 2 are inextricably woven together. Just as no one wishes to be unhappy, so no one wishes to cease to exist, though one may wish *objective* appearances, such as the Senses, the Body, & the Thoughts to cease. All with to continue forever. This is an intuition of the true nature of Existence.

The desire to exist cannot be fulfilled externally in bodily forms. The true state of Being, when it is unrealized & delusion is present, manifests as the desire for this or that to last. Realized, the Self itself is the un-born & the un-dying. The Self abides in the state of imperturbable Peace, completely detached & non-dependent on anything else. The Self is transcendent of the entire Universe for all Time. The desire

TOE vol 2 *prajnanam brahma*
Consciousness is the Absolute

ayam atma brahma
This Self is the Absolute

tat tvam asi
That Thou Art

aham brahmasmi
I am the Absolute Reality

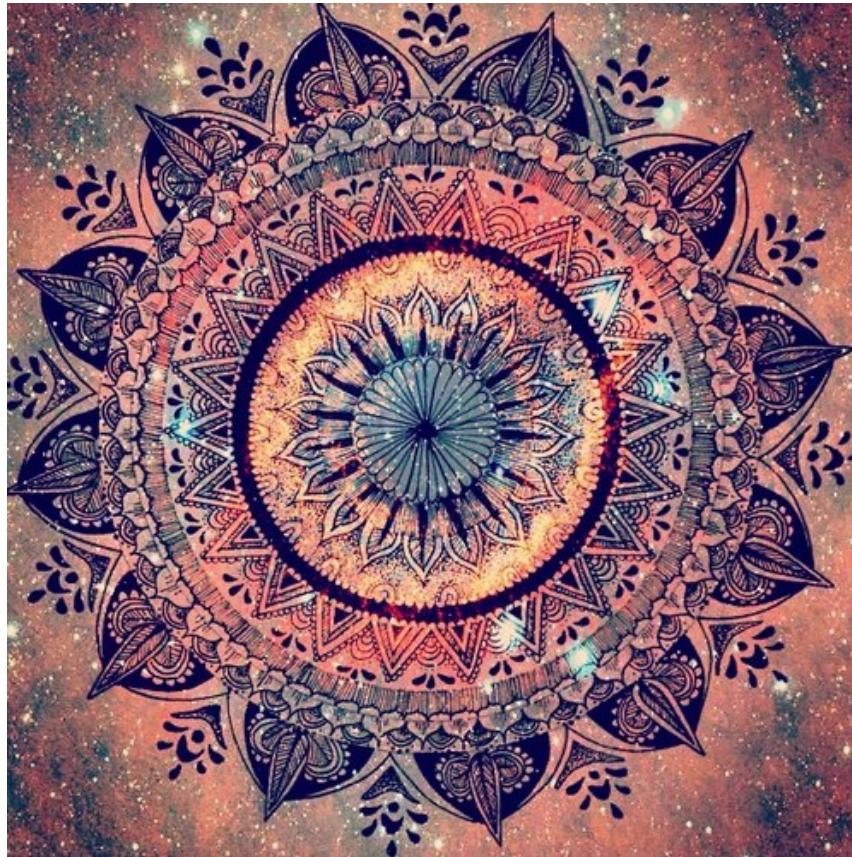
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to endure springs from the deepest & it is fulfilled solely by realizing the deepest, which is the eternal Existence of the Self.

Immortality is complete Happiness, for the essence of both is the same, & only that which is unending is complete. The transitory is not complete, & that which is Suffering is not Eternal. The Realization of the Self is blissful Immortality. It is Abidance in & as That which has no beginning or end. The desire for Happiness & Immortality are the same. They come from the same intuition of Truth of the Self. Only Abidance as the Self, which is the Reality, fulfills both.

The Self is That which has no beginning or end & is That which is Real or truly existent. The Self is changeless. Whatever has a beginning or a change & an end is unreal. The “being unreal” may be understood as being utterly non-existent, or as the Existential entirely mis-perceived. To experience blissful Immortality, one must realize the Existence of the Self as it really is; one must abide as the beginningless & endless, as the changeless. The Knowledge of the Self is the Knowledge of the Eternal, the unchanging, & the completely blissful. It is the Knowledge of Reality. This is the only true Perception. To see anything else is to see the non-existent. That is Ignorance. Ignorance is composed of assumptions & superimpositions. It is the non-perception of Reality & the mis-perception of Reality. That displays itself as the non-seeing of Real, Non-Dual Being & the hallucination of Duality or Multiplicity. The knowing of anything, be it gross (*physical*) or subtle (*mental, etc.*), without the Knowledge of the Self, is simply diversified Ignorance, or diversified Illusion. In the Knowledge of Reality of the Self, there remains neither Multiplicity nor Duality, nor anything else.

One Formless Existence is with no differentiation whatsoever. One Formless Existence appears as if it were all this multiplicity. All the multiplicity is only the one Formless Existence imagined as such.



Reality 48

To realize the Truth, for the Truth to be Self-revealed, one should abandon Ignorance, multiplicity, the transitory, & the illusion of form, & abide as the Formless, which is Real, Non-Dual, & ever-existent. This Abidance is Knowledge. The destruction of Illusion means the destruction of Ignorance regarding the Self, or the destruction of mis-identification. Such is the destruction of Suffering & the end of Death. This is blissful Immortality. It is simply the vanquishing of Ignorance. By the Truth being revealed within, mis-identifications, or superimpositions are destroyed. By the destruction of mis-identifications, or superimpositions, Truth is revealed within.

In Self-Realization, all notions about the Absolute & the Self are relinquished. Notions about the Absolute are such as that it is separate from oneself, or *objective*, & that it is always-present. Notions about the Self are such as that it is endowed with Form, minuteness, that it is changeable, material, embodied, defined by thought, in Time, or endowed with Individuality. For Knowledge, the superimposition of the *jiva*-hood (*concept of individuality*) is removed from *Atman* (the Self) & *Isvara*-hood (*idea of the Lord God*) is removed from *Brahman* (the Absolute). Upon removal of such superimposition, or Ignorance, one realizes the Identity, as declared in the Upanishad, *Tat tvam asi* (*Thou art That*). If the Self remains undefined, it is only *Brahman*, & That alone. Therefore, one should know the Self.

The Knowledge of Reality, which is the Realization of the Self & the Realization of the Absolute, is attained by the direct path of true Knowledge. By liberating oneself from the mis-identification with what is not the Self, one knows the Self. When the Real Nature of what has been considered as the non-

Self is seen, it invariably proves to be non-existent, for such non-Self was dependent upon mis-identification in order to even ever appear.

Blissful & Eternal is the Real Self. One should regard only that which has no beginning or end, is ever existent, is unchanging, is transcendent of all that has Form, of all that changes, & all that is in Time. The Self is also continuous & undivided as Real & one's own true Being. By this Knowledge, one abides in the Natural State, which is the only True State of the Self. The Self may be said to call unto itself, as the *Sought* & as the *Seeker*; as the Guru & as the disciple; as God & as the devotee. The Self seeks itself in meditation. The Self reveals itself as inner experience. The Self knows & abides in itself for blissful Eternity.

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Reality 49

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Reality 51

If the Self would change states, such as states of Ignorance & Knowledge, of Bondage & Liberation, that Self would be destructible, & Liberation itself would be artificial or unreal. Liberation is not a change of

state from one state into another state. It is not reasonable to imagine a separation & later union in relation to the Self, for then both would be transitory. Transience cannot be attributed to the Real, just as the unreal cannot be attributed to the Real, or the dual to the Non-Dual. Since there truly can be neither later union nor prior separation, Liberation cannot consist of an Individual entering into Brahman or Brahman coming to the Individual. The True Nature of the Self is never destroyed, is changeless, is uncaused, & cannot be obtained or lost. Any new appearance, or coming into being of any state would be the Effect of a precedent Cause. Such would be changeful, transitory, & not self-existent. Such cannot be permanent Liberation. Self-Knowledge alone is Liberation. Knowing the Self to be oneself is the greatest attainment. To wrongly assume the non-Self to be the Self is Ignorance.

The removal of the superimposed mis-conceptions of what the Self alone is constitutes the path to Liberation. No other view is reasonable, since such always involves some Dualism, some belief in an existent individual experiencer & a self-existent objective thing. There is also then the conception that Reality becomes other than what it is, & that the unreal actually comes to be. Liberation cannot be a change of condition, because such involves mutability & thus destructibility, parts or divisions, & a change in its nature.

Any belief that superimposition occurs on some substrate of non-existence, or that belief that Illusion can actually create itself, or that there is no Absolute Self, all such beliefs should be abandoned. This is because of the existence of Being itself is irrefutable. Furthermore, it is not reasonable that something could come out of “nothing”. Superimposition (in Illusion) occurs on some real thing, & this for “someone” who knows the Ignorance. What is it Ignorance of ? And who knows is the Ignorance for ? If one so inquires, one finds that Being alone exists, Consciousness alone exists.

The supposedly knowing Mind & the Universe known are both imagined. Existence-Knowledge, which is Being-Consciousness, that alone is real. The Reality exists without anything else. That Self is alone the Knower & the Known, but any forms given to Knower & Known are only imagined. Difference, which manifests only in the Mind within the Waking & Dream States, such difference is unreal. Non-Dual Consciousness alone exists.

The ancient Sages gave their instruction in Silence & with Teaching that reveals how “That you are, (*tat tvam asi*).” Inquiry into this instruction removes all ideas, of what is not the Self, from the Self. This is like the proverbial negation the Analogy’s snake from the rope. Negation of the not-Self is never negation of a reality, but rather a negation of false assumptions or superimposition. If real things would have to be negated, Liberation would be transitory, or not occur at all. For how would it be possible for anything truly existent to go out of existence, or for something to actually change its nature.

Self-Inquiry & negation eliminate only Ignorance & Illusion. All that is objective, & also the Ego, are negated by Self-Inquiry & negation summed up as neti, neti “not this, not this”. Such reveal Being, which is Consciousness, the one Self.



Reality 52

Observing Life & Death, those who desire to be free of Death should seek the immortality of the Self, using that same desire be free of Death to find Liberation. Find clarity regarding the desire to endure, & thus turn this innate desire into the desire for Self-Realization. This Realization alone can fulfill that innate desire. Those who perceive mortality, feel the urge to find something that does not die. They recognize that everything in the World is perishable. Therefore what they seek must be found within in a way that transcends what is physical. They see that it is futile to be attached to that which is only going to pass away sooner or later, so seek spirituality for immortality. This immortality is to be found in the Self. Abidance as the Self is Knowledge of the Self. An Inquiry into the knowledge of Immortality reveals that Bliss & Immortality are the same & that both are realizable by Knowledge.

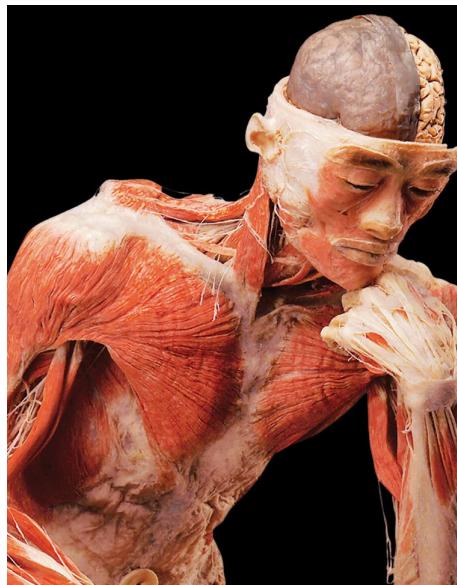
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Reality 53

For Self-Realization it is necessary to know the Self as transcendent of bodily form & limitation. By liberating oneself from the ignorant mis-identification with the body & its

attributes, one abides as the Infinite & the Eternal.

Those who understand that they seek a Realization that is not a bodily state, & who are neither enamored of nor ashamed of the Body, seek to discern the Self's freedom from the Body & its attributes. That is, one should know the Self's transcendence of all bodily definition. The results of this knowledge of the Self's freedom from the limitations of the Body & its attributes are Bliss & Peace that are undisturbed by bodily conditions. There results spiritual freedom from birth, growth, decay, illness, & death, as well as transcendence of action.

Intent on the Supreme Knowledge, remain detached from the Body, its attributes, & its activities. Utilize the bodily form, While it is alive, as an instrument for selfless activity inspired by Wisdom, by the desire for Liberation, & by the immensity of Grace. Act with corresponding equanimity, purpose, & devotion. The bodily activities are used as an instrument that expresses the divine. By contemplation on its wondrous working, the Body may be viewed (using scientific insight to self-inspire) as a reminder of Supreme Consciousness by which it appears, as the entire Universe appears. The emphasis is placed, not on the reminder (the body, the Universe) but on that (Consciousness) of which one is reminded.

Be unmoved by Pleasure & Pain, motion & inactivity, Birth & Death. For invariable Bliss, one must know one's freedom from the Body & all bodily attributes. Knowledge is Realization. It is neither something done nor is it any bodily transformation. Rather, it is the comprehension of What is true.

The Self is Formless, Birthless, Deathless, & Unchanging. The Self is Eternal & Infinite Existence-Consciousness-Happiness. Realization of this Truth results from liberating the Self by the essential Discrimination inherent in Self-Inquiry, liberating from the illusory bondage of Ignorance. That Ignorance is composed of the delusive assumption that the Self is something other than the true Existence that it is. It is possible to realize this true Being only if one is thoroughly free of the Ignorance that consists of Mis-identification with the Body. For a Body has Form, Birth, Death, change, & does not last forever & is not Infinite. As long as there is any Mis-identification with the Body, the Real Nature of the Self will not be known. Or else, the Self will be misconceived in terms of the limitations of the Body. "Then misconception is relinquished by a deep Inquiry into one's actual Existence, the nature of the Self is self-evident.

The Self is changeless Existence. The Body changes continuously, even if this change is noticed only after some time. Existence cannot be equated with the Body. The Self is birthless. There is no time when it is not. There is no experience, no knowledge, & no memory of non-existence or of the commencement of Existence (such as one's actual memory of birth). The Body has a Birth, so Existence is not equated with the Body. The Self is changeless. There is no increase or decrease in Existence. The Body has growth & decay, so Existence is not equated with the Body. The Self is deathless. There is no time when Existence is not, & non-existence cannot even be imagined without oneself existing to imagine so. The Body is transient & is subject to Death, so Existence cannot be equated with the Body.

The Self is partless, indivisible, homogenous, pure Existence. This Existence is beyond its name. The Body is a multiplicity of elements & organs, a conglomerate of cells, apart from which there is no entity that can be referred to as a “body”. The Body is matter. The Self is immaterial, so Existence cannot be equated with the Body.

The Body is composed of matter, the very same matter that is contained in the food that the Body consumes. Why should one regard that Body as oneself ?

[*Never mind what you think of the Body-making-food when your Body is done with it.]*
:—)



Reality 54

“Truth Knowledge Infinity” Satsang part 1

[*from Master Nome*]

The Truth regarding the Self is that it is of the nature of Being-Consciousness-Bliss, & there is nothing other than the Self. The Self is 1-w/o-a-2nd, without anything other. In the *Ribhu Gita*, experience is described as composed of 5 parts: Being, Consciousness, Bliss, Name & Form. The same *Gita* says that the first 3 pertain to Reality, & the last 2 pertain to utter Illusion. The Reality is *Being-Consciousness - Bliss*, while that which is Illusion is Name & Form.

Illusion signifies something actually nonexistent, something that is not.

What is meant by Name & Form ? Form refers to everything perceived through the Senses. Name refers to all that is Formulated in ideas, anything of a mental character.

To those who are wisely meditating & thus recognizing that the World exists only in the Mind & nowhere else, we often say that the Truth is Formless. This statement pertains to both Name & Form. Everything perceptible & conceivable is not the Self & so such is not the actual Truth.

Being-Consciousness-Bliss is said to be Truth. Being is non-objective. It has no Form, is qualityless & attributeless, & That which ever is. The Self, *Being* is *Consciousness* but not mere thought-Form & not mere sensation. The Self is Bliss but not a mere mode of Mind or emotion, not something that depends on an outer cause or set of conditions, & not something that happens in Time. The Self is Bliss that is that is simultaneous & identical with *Being*, which the ever-present Consciousness.

In the book, *Who am I ?*, the Maharshi points out this fact regarding the Self. At the commencement of the text, after describing the negation of every kind of mis-identification — starting with the Body, including *Prana* or Life Energy, & proceeding to the Mind & all else — he says, "*The Awareness that remains is of the nature of Being-Consciousness-Bliss.*" That is, it is not individualized, it is not embodied, & it is not of Name & Form. *That Awareness* is the Formless, attributeless, eternal Truth, & that is the real nature of the Self, which is who you are. It is this that you experience if you deeply Inquire within yourself, "*Who am I ?*"

The *Upanishads*. also speak of the Self as *Sat-Chit-Ananda, Being-Consciousness-Bliss*. The same Upanishads also refer to it as *Truth-Knowledge-Infinity* [*Satyam Jnanam Anantam – both comparable to Satyam Shiva Sundarum, the True, the Good, the Beautiful*].

Truth-Knowledge-Infinity. *Truth* is what *is*, & *Truth* is something that *always is*. To find the *Truth*, look to that which is ever existent, which is something without Birth or Death, Creation or Destruction. When you Inquire within yourself to know *Truth*, you are looking for that which actually *is*. *Truth*, or *Reality*, is that which *is* & which is *ever-existent* & which must be changelessly so. If it is not ever-existent, it would be true at one time & false at another. And *Truth* cannot be false at any time. What *Truth* is, always *is*. If it would change in the least degree, it would be a "truth" that forms admixtures with what is false. If though, what you find is *True*, it never mixes with anything else, because of its invariable nature & because there is nothing else for it to mix with, for the *Real* is, & the *unreal* is not. The *Real* will not mix with the *unreal*. If you apply this Knowledge to yourself in searching for the actual experiential Realization of the *Truth* within you, you will understand what is meant by "1-w/o-a-2nd," "Non – Duality," & "there has never been anything else." You will understand why the ancients said, "*Brahman alone is.*" *Brahman* means vast Absolute *Truth*. You will understand why the ancients said "*All this is only Brahman,*" "*There is nothing but Brahman*" & so forth.

Truth-Knowledge-Infinity. The 1st term is *Truth*, & the 2nd is *Knowledge*. It is a basic, spiritual fact, which can be discerned by anyone who is introspective, that Ignorance alone is the cause of Bondage & its consequent Suffering.



Reality 55

[from Master Nome]

As long as there is the notion of "I", there will be the conception of "this." Between "I" & "this," all Illusion spreads out. How do you determine "this", whatever "this" is ? You determine "this" by the position of "I". Know yourself as you are. What you are is *Invariable*. All of the time, there is the sense of Existence & the intuitive knowledge of it. What, though, do you attribute to that Existence ? What is superimposed upon it ? How is that Existence Mis-identified & keeps changing ? In Ignorance, one does not notice that Existence & so one takes the changeful Form to be the unchanging Reality. True Self-Inquiry clears that up. Without bringing any new attainment, or producing something, which would then decay & perish, Self-Inquiry reveals what is Real.

What is Real ever is, & what is unreal never is. The great, deep *Silence* of the Maharshi, & in ancient times, of Dakshinamurti, is a revelation of just that — "the Reality ever is." If we need to explain more: 'The unreal never is.' The *Silence* is indicative, in an overpowering way—overpowering because there is nothing other than it—that there is *nothing* than it & that there is just one solitary *Kaivalyam* [*aloneness*], just one Existence, just one Brahman, or the Real Self

Ideas that "take you out of Meditation" do not "come back", but rather you conjure them up maintain them. You can also take *them* [the "Meditation-derailing" ideas] down. You lend *them* their reality. Otherwise, not only would they be of no effect, but they would cease to exist for you. Binding, delusive thoughts would not only not matter, they would cease to exist, if the Mis-identification, which prompted such bewildered ways of thinking, would cease to exist.

If you Mis-identify, you become accustomed to a certain pattern of thinking, a certain tendency, or *Vasana* [*karmic residual Tendency*]. If you dis-identify, having cut off the root, where will the rest of the *vasana*-plant be ? If there is no *seed*, there is no *sprout*. If you take away its *birthplace*, it [*Vasana – karmic residual Tendency*] will not grow.

What the Maharshi is talking about when he talks about the *Pearl Diver* who must *Dive Deep*, down to the *root*, in the *Sea*, is to go deep into your Self. Find what you are Mis-identifying with, & Inquire to see if that is *Who you really are*. When you are reading the scriptures, old texts, & sayings of the Maharshi—some source of deep Wisdom—your Mind is lifted out of all of that, is it not ? Is it just a change of superficial thought or does something else occur ?

Something deeper than just a change of superficial thought occurs. Look in & at the Self, looking as the Self. So, you are looking to the Self, or as the Self or both. There is a depth regarding the nature of your Identity. Later, *something* [*a Vasana – karmic residual Tendency*] intervenes. It is not given to you. You conjure it up. It is not by accident. See what it is that you conjure up. Trace it to its root. Dissolve the root by Knowledge. It is not merely your Body becoming active or going about your daily affairs that causes Ignorance. However, the idea that you *have daily affairs* [& a Body] might be worthwhile questioning, because the "I" that has daily affairs & the "I" you are finding when you are reading *Ribhu Gita* or reading the Maharshi or reading some other Text or Scripture are not the same "I" are they? Yet, there is only One of you. You are not a plurality. Determine *What you are*.



Reality 56

The Self is just Being, pure Existence. It is not being this or that. It is just Being, pure Existence. Self-Realization is just Being. It is not being this or that. It is just Being. Being, pure Existence knows no alternative. The Self is just Being, pure Existence.

Being, pure Existence never changes its nature. That which truly is never ceases to be. That which ceases never actually is. That which truly exists never changes. That which changes never truly exists. That which is changeless is without destruction. The indestructible is only that which is without creation. The unborn is the undying. The unchanging is alone Being, pure Existence. Being never changes its nature.

The Self ever is just as it is. There is no time when Being, pure Existence is altered. There is no time when you are not the Self. Primordial Being eternally is, is what you are even now. Immutable Being is Peace itself. For there is no time when Being is altered. Just as it is, the Self ever is.

Being alone knows itself, the "I"-less "I" realized as "I," forever undefined, the only Existence, the only Knowledge, the only Knower. Thus is Brahman, Absolute Reality, always present, unmarred Perfection, the unformed Void, attributeless Being, ever itself just as it is. The only Identity, the only Reality, Being alone knows itself .

Without any other is Absolute Being, formless & Non-Dual, the only Existence. Two that are Formless cannot be. Undivided, homogeneous, alone is Being. nothing outside it & no outside; nothing within it; alone is Being, pure Existence. Nothing comes before eternal Being; nothing comes after eternal Being. Without any other is Absolute Being, pure Existence.

The Truth of Being is solely Reality. Not from illusory things falsely experienced does the sense of Reality in every experience derive, but only from the Self, the only source, the Real. Real Being depends not on anything else to be. Uncaused itself, the Absolute Self does not cause anything else. Infinite, there is nothing beyond it produced by it. Mistake not perception or conception for Existence itself. Reality is solely the Truth of Being.